



SCROLL

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HOW TO CHOOSE A BIBLE VERSION

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For many years the King James Version of 1611 enjoyed an enviable position of unquestioned preeminence as *the* English version of the Bible. To a large segment of the British and American populace "the Bible" meant "the King James Version," and the fact that a word or phrase here and there might conceivably be improved upon in terms of accuracy of translation did not seem to occur to some. This situation has changed drastically in recent years, as an almost bewildering plethora of Bible translations has become available to the English-speaking public. So much so, that in 1972 David M. Scholer could report that "there have been over sixty English translations of the New Testament (or significant parts thereof) published in the twentieth century" (*A Basic Bibliographic Guide for New Testament Exegesis*, p. 72). We might ask, What factors led to this flurry of Bible translation work in the twentieth century?

In the first place, the original biblical vocabulary is better understood today than ever before in recent history. Especially is this the case with Greek, the original language of the New Testament. As a result of unparalleled discoveries of ancient secular papyri which date from before, during, and after New Testament times, the words of the New Testament have been greatly illumined. Some words which were not known before except for their occurrence in the Bible, and some practices and customs not well understood before, have had amazing light shed upon them by the discoveries of ancient Egyptian papyri written in the Greek language. Accordingly, modern translators of the Bible have tried to take advantage of these and similar discoveries.

Secondly, the biblical languages themselves, in terms of their grammar and syntax, are better understood today. In the case of Greek, for example, it is correctly perceived that the New Testament was originally written in the "common" (*Koine*), ordinary speech of its day. New Testament Greek was not a special "language of the Holy Ghost," as some



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thought, nor was it particularly noted for its literary excellence. It was simply the normal spoken or written language of the first century. Realization of this fact has had a profound influence upon most recent Bible translators, and fresh attempts have been made to put the Bible into the common language of today's society.

Thirdly, new advances have come in the area of textual criticism, that is, the evaluation of existing forms of the biblical text in an effort to determine exactly the original wording of the Bible. Discoveries of ancient manuscripts and a better understanding of the history of the Old and New Testament texts have made possible a more accurate determination of the original text of the Bible. Recent translators usually have tried to make these results available to the average Bible reader.

Fourthly, in the familiar King James Version there is a certain amount of unfamiliar and obsolete language which no longer communicates to the average reader. For example, we no longer use the word "let" in the sense of "restrain" (2 Thess. 2:7), or "besom" in the sense of "broom" (Isa. 14:23), or "prevent" in the sense of "preced" (1 Thess. 4:15), or "carriage" in the sense of "baggage" (Acts 21:15), or "ensue" in the sense of "pursue" (1 Peter 3:11), or "conversation" in the sense of "conduct" (Gal. 1:13), etc. Newer translations have sought to use terminology which communicates more effectively to today's reader.

Finally, it should be observed that a different philosophy of translation prevails today. Whereas the King James Version (1611), the American Standard Version (1901), the New American Standard Version (1971), and even the Revised Standard Version (1952) are basically *literal* translations so far as philosophy is concerned, most **newer translations** are

Continued on Page 2

either "paraphrases" which take great liberties with the text, or "dynamic equivalences" which stand somewhere between the paraphrase and the literal translation. Accordingly, most newer translations are attempting to do more than simply *translate*; they are also, to some degree, attempting to *interpret* the text. This can be helpful, but the problem that it poses for the English reader who does not have recourse to the original languages is that he can never be quite sure whether he is reading what the text *says*, or what someone *thinks it means*.

With such a complex situation before us, what guidelines may we offer for evaluating various translations and settling on one for personal use?

First, we should keep in mind that a translation must be evaluated in light of its avowed goal. Not all versions are intended for the same audience, and not all have the same purpose. A version intended for children, for example, will have characteristics different from those of a version intended for mature Bible students. Likewise, a paraphrase of the Bible might be of more use for someone with no previous exposure to the Bible, whereas the serious student will probably be more interested in a version which closely follows the original.

Second, where a choice must be made, accuracy is to be preferred over smoothness of style. Some translations are "easy to read," but are unfortunately founded upon poor exegesis. For those who accept the words of Scripture as "God breathed" (2 Tim. 3:16), nothing can be more important than precision of rendering. "Readability" may be important, but it must never be allowed to infringe upon accuracy.

Third, the interpretive element in a translation should be kept to a minimum. Although it is true that all translations are to some extent interpretive, some are more so than others. The best translation, in the writer's opinion, is one which respects the fact that sometimes the original text allows for different interpretations. In such cases the English reader should be able to wrestle with the interpretational difficulties, and not have everything "solved" by a translator who may himself have unknowingly erred.

Fourth, any translation which does not adhere closely to the original should clearly identify itself and should be used with that understanding in mind. If one chooses to read from a paraphrase, for example, he should be aware of the fact that he is, in a sense, reading a "mini-commentary" which has taken certain liberties with the text. Allowance must be made for the fact that the translator of the paraphrase is doing much more than simply *translating*. We must be alert

to the danger of confusing the interpretation of a translator with the Word of God itself.

Fifth, translations which manifest a theological bias should be used only with extreme caution. The New World Translation, for example, was done by translators who deny the deity of Christ. That fact influences their translation of New Testament passages which present the biblical doctrine of Christ's deity. In cases like this, some Bible readers do not realize the extent to which their translation has been "doctored" theologically.

Sixth, a translation done by believing scholars is to be preferred (all other things being equal) to one done by unbelievers. This is not to minimize the necessity of a good translator also being a good scholar. But given two translators of equal background and ability, one of whom is a believer and the other an unbeliever, the translation by the believer should capture better the true spirit and message of the Bible. Fortunately, a number of recent translations are done by people who are both excellent scholars and committed Christians.

Seventh, a literal translation is best. Other translations may be profitably used, especially as supplements, but a translation which is committed to following the original as closely as is reasonably possible is best.

CONCLUSION

In recent years the Bible market has been flooded. In the twentieth century versions have appeared on the average of almost one per year. Hopefully, the principles outlined above will afford some general guidelines for making sense out of the maze of contemporary translations. Above all, remember to choose a version which is worthy of careful study and memorization, one which combines precision and accuracy with dignity of style. Fads may attract attention temporarily, but they usually have a limited life-expectancy (cf. the Cottonpatch Version, Letters to Street Christians, etc.). A good alternative to the well-tested King James Version is the recent New American Standard Bible, although to some it may seem to be a little "stiff" or "wooden" in its English style. To the Christian nothing is more important than God's Word. Let us receive it thankfully, handle it carefully, read it prayerfully, and pass it on unflinchingly!

CONSTRUCTION ACCIDENT

On Saturday, September 9, a collapse of roof trusses at the construction site of the new C.B.S. building caused injury to a number of workmen. Fortunately, most injuries were not serious, although three men are hospitalized with severe injuries (see **Prayer Corner**). The damage to the building has been estimated to be \$15-20,000, and the completion schedule has been moved back at least three weeks beyond original projections. We are very thankful to the Lord that there was no loss of life, and our prayers are with all of those who were injured in the accident.



THE BEGINNING

On August 31 (Thursday) and September 1 (Friday), the Seminary year got underway with registration and a Seminary retreat at Camp Wabanna, near Annapolis, Maryland. Faculty and students alike participated in the overnight excursion. On Thursday evening Mr. George A. Miles, President of Washington Bible College and Capital Bible Seminary, challenged all participants to renewed dedication and commitment to the ministry to which God has called each one. On Friday, sessions of academic orientation

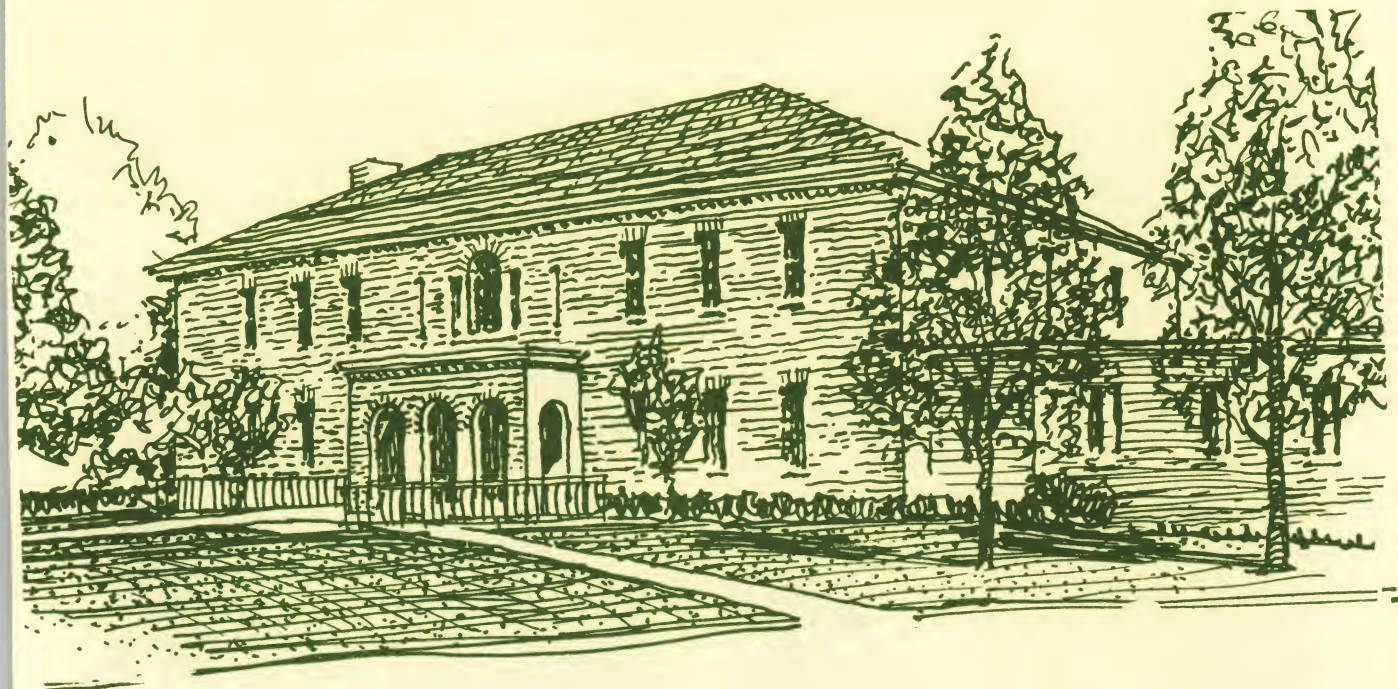
were interspersed with times of fellowship and recreation which were organized by the Student Council. New students were introduced to the student body, and a number shared testimonies as to how God had led them to C.B.S. All involved in the retreat felt that it was a very profitable way to begin the school year.



Narci Naas, a first year student from the Chicago area, waiting patiently to register. She is one of the six women students at C.B.S.



Some students completing the paperwork at registration.



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PRAYER CORNER

1. Pray for the soon recovery of Mr. Jim Schwarm, Mr. Richard Fincham and Mr. Harold Walker, all of whom sustained serious injuries in the recent building accident at the site of the Seminary building under construction. Jim's hip was dislocated; Richard and Harold suffered back injuries. All are hospitalized.
2. Although personal injury is our biggest concern in the building accident, another important concern is the financial loss and the time delay in construction. Pray with us concerning the need for financial resources and renewed progress on the building.
3. The beginning of a new academic year often means additional financial pressures and time-demands upon the students. Pray for the 100 students God has sent our way this year, that a walk of faith and trust in the Lord's provision might be exemplified in each life, and that every need might be fully met in God's good grace.

SEMINARY NEWS AND EVENTS

1. September 13 was set aside as Spiritual Life Day. No classes were scheduled, and in their place was a planned program of singing, prayer, testimony, special music, and sermon. Rev. Thurlow Switzer, pastor of Northgate Community Church of Gaithersburg, Maryland, was the featured speaker for the day.
 2. September 28 was Evangelism Day for the Seminary. Students and faculty engaged in a wide variety of ministries throughout the local area. The Seminary community is regularly involved in practical ministry, but one day each quarter is set aside for special participation in evangelistic outreach.
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from the Dean's Desk

THE CHRISTIAN AND THE COMING OF THE LORD

Homer Heater, Jr., Ph.D.



Prophetic interest can be charted by a line consisting of curves and valleys. Through the influence of seminaries and schools holding to a literal interpretation of Scripture, a large segment of the evangelical church holds to the doctrine of the imminent return of Christ for the church, followed by the tribulation.

Unfortunately, much of our interest is intellectual rather than pragmatic. When the Jews recaptured Jerusalem in 1967, there was high interest in the possibility of Christ's return. Now, that interest has begun to subside. Too much of our interest is attached to "signs" which were never promised to the church. Christians are not to be looking for signs, but for the Saviour.

Paul, in his letters to the Thessalonians, always ties the coming of the Lord into practical living. I am impressed with the note of *expectancy* he strikes in each chapter. Note the following passages in I Thessalonians:

- | | |
|---------|--|
| 1:10 | Expectancy which comes with salvation. |
| 2:19 | Expectancy which comes with service. |
| 3:13 | Expectancy which comes with sanctification |
| 4:13-18 | Expectancy which comes with suffering. |
| 5:1-11 | Expectancy which comes with knowledge. |
| | (We know that we do not know when our Lord will return.) |

May the expectancy of Christ's coming produce the divinely desired goal of "purifying ourselves, even as he is pure" (I John 3:3).



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DELIVERED TO SERVE

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Dean, Professor of Old Testament Literature and Exegesis

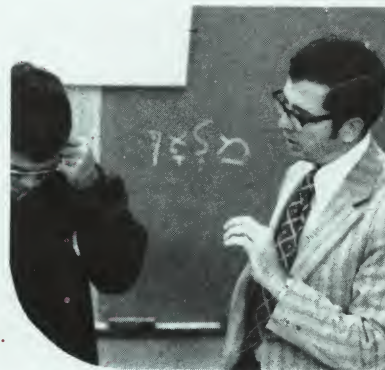
A truth often told tends to be taken for granted. It is because of this that the believer needs to be reminded frequently of God's work of grace in his life. One of the most marvelous truths in the Scripture pertains to God's grace in the eternal forgiveness for sin. No more graphic presentation of this may be found than that in the courtroom scene of Zechariah chapter three.

The Historical Setting. The Jews have been back in the land about sixteen years. Only a portion of the Jewish population of Babylon returned under Zerubbabel, and these have become easily discouraged. The temple, begun with such hope, is yet incomplete. God has raised up Haggai and Zechariah to urge the resumption of the building program.

The Redemptive Work of Messiah. The full blessing of God upon Israel, however, will not come through the temple but only through God's redemptive work. This will be carried out through the coming servant of Jehovah, the Branch (Zech. 3:8; 6:12). This redemptive work is symbolically presented in 3:1-7. Although this work is depicted with reference to national Israel, the application of the passage is to be made to every believer who has put his faith in the finished work of the Messiah-Saviour.

The Defendant (3:1). The first person we see is Joshua (whose name means "Jehovah Saves"), the high priest. As we know from the Levitical instruction, the high priest stands as the representative of the people (cf. the Day of Atonement ministry, Lev. 16). We know from 3:9 that it is the iniquity of the *land*, i.e., Israel, which is being removed. Therefore, the symbolism does not pertain to Joshua so much as to the people Israel.

The Judge/Defender. Note, secondly, that Joshua is standing before the Angel of the Lord. We know from other Old Testament passages that this person often represents the Lord Himself (cf. Judges 6 and 13). Since the Lord speaks in



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v. 2, it is probable that the Angel of the Lord is indeed the Lord Himself in this chapter.

The Prosecutor. The final member of the cast is Satan, the notorious enemy of God and His redemptive program. The name Satan is a transliteration of the Hebrew verb *sātan* which means to act as an adversary or to accuse. The Septuagint translates this word here with *diabolos* from which we get our word Devil, likewise meaning a slanderer or an accuser.

What Satan says about Joshua (and thus Israel) is not stated, but we can well imagine the tenor of his words. Rev. 12:9 says, "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Satan's battle is against God, but his attack is directed at God's chosen ones, whether Israel in the Old Testament or the church in the New.

The Defense (3:2). Whatever accusation Satan brings against Israel, he is cut off by the rebuke of the Lord Himself. The word "to rebuke" is more than a mild reproof; it is used with the meaning "to forbid" (cf. Mal. 3:11; Ps. 106:9). Satan is not permitted to say more against God's people. This fact is emphasized by the additional statement, "The Lord who hath chosen Jerusalem rebuke you." The elect position of Israel is here emphasized. This marvelous statement is reminiscent of Rom. 8:33: "Who shall lay

LIGHT FROM THE LANGUAGES

ACTS 2:38 -- BAPTISM FOR REMISSION?

Richard A. Taylor, Ph.D.
Assistant Professor of Greek and New Testament

In his powerful sermon on the Day of Pentecost, the Apostle Peter urged his hearers to "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38 KJV). That his words were Spirit-directed would be difficult to deny, especially in light of the 3,000 who were subsequently saved and baptized (v. 41). However, Peter's admonition in 2:38 is also difficult to interpret. On the basis of this verse some have come to the conclusion that Christian baptism somehow contributes to salvation. But theologies of baptismal regeneration are at variance with other New Testament teaching which is emphatic on the point that salvation is a free gift of God based not upon human work of any kind, but only upon faith in Christ (John 1:12; 3:16, 18, 36; 5:24; 6:29; Acts 13:39; 16:31; Rom. 1:16-17; 3:22, 26; 4:5; 10:4; Gal. 3:22; Eph. 2:8-9; etc.).

How then can we explain Acts 2:38, both doing justice to the words as we find them and also harmonizing the verse with the rest of New Testament teaching concerning baptism? The purpose of this article is to suggest an interpretation of the word translated "for" in Acts 2:38 that leads us to view the forgiveness of sins as the *basis* for baptism, and not the *goal* or *result* of baptism.

The key word in our verse is the Greek preposition *eis*, which literally says "into" or "unto," but is usually here translated "for." Of the many nuances which the preposition *eis* can convey, by far the majority of expositors have taken it as connoting *purpose* in Acts 2:38. Some others have understood it in the sense of *result*. The difference in meaning is very slight, since *purpose* is simply intended result, and *result* is only accomplished purpose. Whether *eis* is taken as *purpose* or *result*, Acts 2:38 would then be saying that baptism (with repentance) is necessary to accomplish the purpose (or to achieve the result) of the forgiveness of sins. Under such a view, baptism would be an act which actually contributes to salvation.



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But *eis* does not have to connote purpose or result. It can convey a number of other connotations as well, and the context must be the final arbiter in questionable situations. A possibility that most commentators seem either to overlook or to ignore is that the preposition *eis* is here used in a *causal* sense. So understood, Acts 2:38 would not be suggesting that remission of sins is the *goal* or *purpose* of baptism. These ideas hold attraction only for those who already incline to some concept of baptismal regeneration. Rather, baptism in Acts 2:38 would be *based upon* the previously received remission of sins and would offer outward testimony to that inward experience. Other New Testament usages of *eis* corroborate this understanding. For example, in Matt. 12:41 (Luke 11:32), the men of Nineveh repented *on the basis of (eis)* the preaching of Jonah. To take the preposition as connoting purpose or result here would lead to nonsense -- the Ninevites did not repent *in order that* Jonah might preach, nor with the *result* that Jonah preached! Also, in Matt. 3:11 the sense of the verse seems to be "I indeed baptize you with water *on the basis of (eis)* repentance," and not "I indeed baptize you with water *for the purpose of* giving repentance," or "*with the result that* you will repent." And in Matt. 10:41, the words "he that receiveth a prophet *in (eis)* the name of a prophet" mean something like "he who receives a prophet *on the basis of the fact* that he is a prophet."

Not only can the Greek preposition *eis* occasionally carry a causal force, but the English word "for" (which is usually used to translate *eis* in Acts 2:38) can also carry a causal force. That is to say, "for" is capable of meaning either *for the purpose of* or *on the basis of*. For example, when one is arrested *for* stealing, he is arrested *on the basis of* his theft, and not *in order that* he might steal. Also, when one is commended *for* bravery, he is commended *on the basis of* his bravery, and not *in order to* make him brave. In a similar fashion, in Acts 2:38 we should understand the baptism for the remission of sins to be *on the basis of* forgiveness already received, and not *in order to* obtain remission.

Conclusion

Acts 2:38 is a problem passage. It admits of different interpretations, because the preposition used (*eis*) is somewhat ambiguous. In deciding the meaning of the verse, we will be influenced by our understanding of New Testament teaching with regard to salvation and baptism in general. Two things should be kept in mind. First, since all Scripture is God-breathed (2 Tim. 3:16), Acts 2:38 properly understood will agree with the remainder of biblical teaching. Elsewhere Scripture makes clear that baptism is an act which contributes nothing to salvation. Second, Peter's message here will be consistent with his own message elsewhere, since he is functioning as God's apostolic spokesman. In other places, Peter is clear on the point that salvation is for those who do nothing more than believe upon Christ. Thus he tells the household of Cornelius, "whosoever believeth in him shall receive remission of sins" (Acts 10:43).

Acts 2:38, then, is a place where the Greek opens up a new understanding, one which has the advantage of being consistent with the remainder of biblical teaching on baptism.

Continued from Page I

anything to the charge of God's elect? It is God that justifieth." God's redemptive work is further illustrated in the phrase, "is not this a brand plucked out of the fire?" No one deserves redemption. Whether Israel or the church, we are all the objects of God's consuming wrath. By His matchless grace, we are plucked from the burning.

The Guilt of the Defendant (3:3-5). It is only after the strong, irrefutable defense by God, who acts both as defense attorney (1 John 2:1) and as judge, that we are permitted to see the guilt of the defendant. Whatever Satan said about Israel was probably true, just as it is in the case of believers today. The filthy garments represent the guilt of the nation. Verse four gives the glorious picture of the removal of the filthy garments which are immediately said to represent the taking away of sin. The new garments represent the imputed righteousness of God. We are reminded of the same metaphor in Paul's writings in which the believer has divested himself of the old life and is enjoined to put on the new man (Col. 3:9-11).

At this point Zechariah bursts out with the request that Joshua receive a clean tiara. This Hebrew word is used for the tiara (mitre) of the high priest in Lev. 16:4. What we are really talking about here, then, is the holiness demanded of those serving in the priesthood. Likewise, the redeemed ones of the church are called a royal priesthood (1 Pet. 2:9). Those who would serve in this capacity must be positionally

clean.

The Promise (3:6-7). The Angel of the Lord now speaks solemnly to Joshua. The word "protested" is a judicial term, "to call as witness." This is a very serious statement. Joshua is now promised a place of ministry and the right to walk among the angels if he (1) walks in God's ways and (2) keeps God's charge. This has nothing to do with his positional relationship--that is assured in the removing of the filthy garments. This has to do with reward for faithfulness.

Summary: The point of chapter three is that God will redeem Israel in "one day" (v. 9, cf. Rom. 11:26). Joshua as high priest represents the nation Israel standing before God sinful and guilty. Yet, because of His having chosen Israel, God promises to set aside Satan's charges and to bring about full redemption of Israel. The fulfillment of this promise will be after the rapture of the church when *all* Israel will be saved (Rom. 11:26).

The same truth, however, may be *applied* to the church even though the ultimate fulfillment awaits the future. The individual believer is accused by Satan, but Christ sits at the right hand of God to make intercession for him (Heb. 7:25).

There is the further promise to every believer that a faithful life and service will result in special reward (2 Cor. 5:10). It behooves us as God's children to strive to please Him that we may receive all that God desires for those that "love His appearing."

MARK YOUR CALENDAR!

INTERSESSION - January 16 - 19, 1979

Topic: "Counseling and the Problem of Self Image"

Speaker - **Dr. John F. Bettler**

Director, Christian Counseling and Educational Foundation
Hatboro, PA

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SEMINARY NEWS AND EVENTS

1. "Women in the Church" was the topic of a series of chapel lectures delivered by Dr. John H. Mulholland, Professor of Theology at C.B.S. These stimulating lectures, given September 19-22, examined the biblical teaching concerning the role of women in relation to church leadership.
2. On October 12 the Student Council sponsored a campus picnic for the Seminary. No classes were scheduled, as students and faculty participated in a very enjoyable time of fellowship and recreation.
3. On Saturday, November 4, a reception was held for President and Mrs. George A. Miles, who celebrated their fortieth wedding anniversary.
4. On November 10, the annual Founders' banquet was held. The featured speaker was Rev. Eric G. Crichton, Pastor of Calvary Independent Church in Lancaster, Pennsylvania.
5. November 10 was the last day of classes for the first quarter, with final examinations immediately following. Classes for the second quarter begin on November 28.

PRAISE

During this season of Thanksgiving celebration, it is only fitting that as a Seminary family we express our gratitude to God for His good hand of blessing which has so unfailingly sustained us. In recent months we have been especially mindful of His grace and providence manifested in the life of the Seminary. How good God has been!

from the Dean's Desk

Homer Heater, Jr., Ph.D.



Recently Mrs. Heater and I had a sizable, unexpected expense. We mentioned this to the Lord and asked Him to meet the need. A few days later, we received notice that our house payment was much smaller due to a property tax reduction (miracle of miracles!). The amount of the reduction was more than sufficient to meet the expense.

We never outgrow our need to trust the Lord. I am usually reluctant to share personal items such as this one, but I believe we all need reminding of our dependence on the Lord and His sufficiency for our needs.

Our seminary students and their spouses must learn this lesson also. It is a difficult one to learn. The pressure of tuition, rent, food, and much more with a very limited budget easily results in worry. Yet, how essential it is to learn to trust in Jehovah Jireh, Jehovah who provides!

Pray for us that we may profit from the instruction God gives us in this vital area of our lives.



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Volume 6, Number 4

February/March 1979

A ROAD MAP FOR THE CHRISTIAN LIFE: How To Discern the Direction of God For My Life

Lon N. Solomon, Th.M.

Assistant Professor of Old Testament Literature and Exegesis

Just recently, I had a young person come up to me and ask me rather straightforwardly, "How can you know for sure what the Lord wants you to do?" I smiled, being excited that he desired God's will in his life enough that he would even want the answer to such a question. Yet, I also felt a little hard-pressed to give him a reply. "I wish I could give you a hard and fast answer," I said, "but with the exception of a relatively few things, there's a lot of grey area here." What I was trying to convey to him was the biblical truth that, for the most part, the Bible does not address itself to specific situations in life in great detail. Certainly there are a few definite circumstances to which the Scriptures speak (e.g., sexual immorality, divorce, and the like), but for most of the issues of life in the 20th century, we search in vain for some explicit reference or command in the Word of God that addresses them specifically. Rather, there is a set of principles or guidelines that we must apply to our circumstances and as a result of their application, we can gain direction and insight into God's desires for us in any particular situation. Since I have had to share these guidelines with so many Christians on so many different occasions, it seemed to me that a succinct summary of them would be helpful to the general Christian public. And such a summary is the purpose of this article.

The first criterion that a believer should use in determining the will of God for any particular situation in life is the Word of God. The Bible, in numerous places, reiterates its own importance in guiding the saint in his daily life. One of the most famous is found in Psalm 119. All of paragraph MEM (verses 97-104) speaks of the enlightening power of the Scriptures, but verse 105 is a beautiful culmination to this idea.

The imagery in this verse represents the Word of God as the source of light to the man walking down a dark road--a source of light that keeps him from stumbling or losing his way. And the intent of this verse is to inform us that the Word of God has this kind of light-giving power in the spiritual issues of life to keep the child of God from falling or getting lost as he moves through the maze of life. God will never lead contrary to His own Word, and if we can find a direct command in the Bible that applies to our particular situation in life, then the issue is settled and the case is closed: God's will is clear. This, then, is the first step we should take in making any decision in life--to investigate the Scriptures and see if they have explicit references to the circumstance we are facing.



Lon Solomon

Failing to find any direct teaching from the Bible with reference to our particular problem, as will many times be the case, we should turn to God for direct guidance from the Holy Spirit. One of the ministries of the Spirit of God is to "guide" believers. And even though John 16:13a was spoken to the apostles and specifically intended for them, I believe that the general truth contained therein is still valid today: the Spirit of God helps to guide us as believers. In Acts 16:6, 7, this is exactly how Paul was guided on his second missionary journey and eventually directed to Europe. And although we cannot expect, as a normal part of life, to hear audibly the Holy Spirit speak to us, we can and will receive unspoken, and yet quite clear and intelligible direction from Him as we commune in prayer with the Lord to seek His guidance.

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LIGHT FROM THE LANGUAGES

SHALOM!

Part one of a two-part series.
Homer Heater, Jr., Ph.D.

The Hebrew greeting, *Shalom!*, has become popular in recent years. This word, usually translated "peace," is one of the most significant terms in the Old Testament. Does this theological concept hold any relevance for us today? The extensive search for peace, both on an individual and national level, should prompt us to ask whether there is *shalom* available to us.

Throughout history, mankind has mused about the hollowness of a message of peace on earth with strife so rampant. How much more incongruous the message of *shalom* sounds in 1979. The social, political and economic upheavals do not seem to bode well for peace.

What then is the significance of the Christian message of peace? Is it relevant for today's needs or has it gone the way of so many other good ideas? I believe it would be very helpful to review the Scriptural teaching on the subject of peace to see how it relates to our present troubled times.

Shalom as a verb in the Old Testament. In order to understand the significance of the word *shalom*, it is instructive to see how the verb is used. It is used to mean "the fulfillment of vows." This comes from the idea of being "whole" or "complete." Parallel to this meaning is that of "rewarding," and "restoring." Then it comes to mean "prosperous," and, finally, "to be at peace" in the sense that everything is in order and life is full.

Shalom as a noun in the Old Testament. The background concept of fulness, wholeness, or completeness provides the basis for the understanding of the noun. Its most frequent significance is in the area of the physical.

To ask about someone's peace is to ask him whether he is well. Consequently, "health" is one of the meanings of *shalom*. Joseph (Gen. 43:27) asks about Jacob's welfare. Literally, he asked about *shalom*.

The King James Version translates *shalom* as "prosperity" in Ps. 35:27, and even the welfare or prosperity of the land is discussed under the word *shalom* in Lev. 26:6.

There God promises Israel freedom from fear, but the overall idea of prosperity is evident.

In every case cited above, the implications of the word could very easily spill over into the spiritual realm, as indeed happens in the prophets. The idea that Jehovah brings peace with its all-encompassing meaning becomes the message of the prophets, although its roots are much earlier.

For instance, when Gideon discovers he has been talking with the Angel of the Lord, he cries out, "Alas, Lord Jehovah, because I have seen the Angel of Jehovah face to face." To this Jehovah replies, "*Shalom* to you, do not be afraid, you will not die." As a result, Gideon built an altar to Jehovah and called it "Jehovah-*Shalom*" (Judg. 6:22-24). This brief confession, Jehovah-*Shalom*, surely, embraces all the Old Testament connotations of the word *shalom*. Jehovah causes peace and well-being to exist in heaven and on earth. This is not simply cessation of war, but the bestowal of all God's blessings. *Shalom*, here, is almost equivalent to salvation.

Isaiah the prophet speaks much of *shalom*. Through divine, prophetic insight, he develops the theme of the supernatural child in chapters 7-10. The promise of the virgin-born son is given in 7:14. This child will bear the name Emmanuel, a summarizing statement of God's developing promise of His abiding presence. Isaiah's own sons are given as signs in chapter 8 to serve a purpose in Ahaz's day similar to that which the virgin-born son will serve in a later day. Then in 9:6, after discussing the coming Assyrian invasion, Isaiah gives us that marvelous verse we hear primarily at Christmas, "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, *The Prince of Peace*." Space and topic limit our discussion to the last title of this divine child. He is to be called the Prince of Peace. The word "prince" is translated elsewhere as "captain" (e.g., Josh. 5:15, captain of Jehovah's army). The implication here is that this person will rule and reign upon the earth and will effect peace on earth. This is far more than the negative absence of warfare—it is all of God's salvation work toward mankind.

The time is coming, says Isaiah, when that peace, promised by all the prophets, will be supernaturally brought about through God's personal rule upon earth in the person of the Son of God. This cannot be limited to the spiritual sway God holds in the church. The entire tenor of Isaiah and all the prophets is a physical government upon earth. Our pessimism about peace can only be dispelled with the awareness that peace, in its fullest sense, can only come to earth when God establishes His kingdom on earth.

Isaiah, however, brings the word to new heights in that exquisite fifty-third chapter dealing with the redemptive work of the "Suffering Servant." Isaiah 53:5 says in part, "The chastisement of our peace was upon him." This type of construction is to be translated, "The chastisement *which produced* our peace was upon him." Those who would deny the messianic teaching of this chapter are hard-pressed to explain the substitutionary element. This statement strongly avers that a punishment of some kind fell on the Servant, and, as a result, we are able to have peace. Here peace has spilled over quite completely into the spiritual realm: the New Testament concept of reconciliation. When Peter refers to this chapter, he says, "By whose stripes ye were healed," a reference to spiritual wholeness, not physical. Christ died, then, to make *shalom* possible for those who believe in Him. We are well, whole, because of his substitutionary work.

Finally, Isaiah (54:10) and Ezekiel (34:25; 37:26) speak of an eternal covenant of peace. Ezekiel 37:24-28 expresses one of the most beautiful promises to Israel. God's servant (Messiah) will be king over Israel. God will place His sanctuary in their midst. They will be His people, and He will be their God.

This is the ultimate fulfillment of God's promises to Israel. That these promises become possible through the redemptive work of Christ is evidenced by Jeremiah 31 where the "New Covenant" is promised. Israel will then be spiritually redeemed and able to enjoy the *shalom* of God in the earthly blessing of God.

We must understand, then, that the political cacophony around us will, in itself, never eventuate in peace. Peace begins with individual reconciliation to God through faith in the redemptive work of Christ. The time will come, however, when God will bring about peace on the earth through the establishment of His earthly kingdom.

Continued from Page I

Another indicator of the direction of God is the way God directs the circumstances of our lives. God is a God of circumstances, and He and He alone has the ultimate control over the circumstances that come into the life of every believer in Christ (I Cor. 10:13). The Lord is in the regular habit of designing and using the circumstances of life that we experience as Christians to get us where He wants. The patriarch Joseph and his abandonment to the slave markets of Egypt is one of the finest examples of this truth in all the Bible. God's plan for Joseph and all of Jacob's family was to transport and settle them in Egypt, so that later he could use Moses to rescue them at the exodus. This all had as its pur-

pose to fulfill God's oath to Abraham (Gen. 15:13-16). And all the difficulties that came upon Joseph were God's way of directing the affairs of all those descendants of Abraham to accomplish His own purposes. Thus, if we as believers will keep a keen eye on the way God brings different things into our lives, we can often get a good idea of the direction He wants us to take. It was by just such logic that Paul made the decision to cross into Macedonia (Acts 16:10), concluding that the Spirit's prohibitions to go elsewhere in Asia Minor, coupled with his vision (16:9) in Troas, all pointed conclusively to this course of action. Circumstances *alone* should never be made the sole factor in making a decision, but if a Christian is earnestly praying for and seeking the guidance of God, circumstances should be one indicator that is watched very closely.

A source of direction that is often neglected in our decision-making process is the advice of godly men and/or women. The Book of Proverbs is full of injunctions to seek good advice before acting (Prov. 11:14; 15:22; 20:18; and 24:6). In Exodus 18:13-24, Moses is given advice by his father-in-law Jethro which turns out to be quite sound. As in this case, often one standing somewhat detached from our situation can see it more accurately than we. And in addition, an older and more mature Christian has normally faced a situation similar to ours and can impart data that has been tried and tested. Try selecting several Christians whose lives reflect stability, spiritual maturity, and a knowledge of the Word of God, and laying your impending decision before them. Their advice will usually be quite revealing and helpful.

Up to this point, I have tried to point out some aspects of discerning God's guidance that I suspect much of the Christian public has heard before. These were: 1) the Word of God; 2) the Spirit of God; 3) the circumstances of God; and 4) the advice of godly people. In the second part of this article, I plan to purpose a fifth and final guideline that I have found to be a revolutionary principle for most Christians. And then, after doing that, I plan to discuss the concept of the "peace of God" and its relationship to the direction of God for the life of a Christian. Or in other words, how much a factor should "having peace" be in determining what a Christian does or does not do? These subjects, then, will be the focus of the concluding article in the next issue of the *Scroll*.



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SEMINARY NEWS AND EVENTS

1. "Counseling and the Problem of Self Image" was the topic of this year's Intersession at C.B.S. The guest lecturer was Dr. John Bettler, Director of the Christian Counseling and Educational Foundation, in Laverock, Pennsylvania. These very informative and stimulating lectures were given at the Grace Brethren Church in Lanham, Maryland during January 16-19.
2. "Separation: The Biblical Mandate and the Contemporary Dilemma" was the topic of a special series of lectures given at C.B.S. on December 5-8 by Dr. Richard A. Taylor.
3. The dedication of the new Capital Bible Seminary building is scheduled for April 21, 1979, at 10:00 a.m. at the building. The public is cordially invited.
4. The national meeting of the Evangelical Theological Society was held in the Chicago area on December 27-29. A number of theological papers were presented by conservative biblical scholars from across the nation and Canada. Participating from C.B.S. were Dr. John H. Mulholland and Dr. Richard A. Taylor.
5. The Seminary's third quarter got underway on February 28. The school year will conclude with Commencement on May 12.

PRAYER CORNER

The curriculum at C.B.S. includes a Pastoral Internship program consisting of a ten-week, 45-hours per week, involvement in the ministry under careful supervision. At this time the following men are involved in the pastoral intership:

William A. Banks

John P. Brown

David K. Duffy

Zachary S. Gray

J. Dean Hebron

Luther E. Howard

Douglas H. Lyon

Michael W. Teston

Jeffrey A. Watson

Please pray for each of these men, that their internship might be as profitable as possible and that their needs might be fully supplied.

from the Dean's Desk



Homer Heater, Jr., Ph.D.

The Scriptures speak of the mystery which is the church (Eph. 3:1-6), the mystery of the rapture (I Cor. 15:51), the mystery of iniquity (2 Thess. 2:7), but perhaps the greatest mystery of all is the mystery of the incarnation (I Tim. 3:16). There is no way the human mind at its greatest can comprehend the concept of God becoming flesh. There is nothing in human experience with which it can be compared.

At the same time, a blind "leap of faith" is not required to accept the fact that God became flesh and dwelled among us. The design of the Gospel of John is to set forth the testimony of eyewitnesses to the person and work of Jesus of Nazareth.

The focal point of John's message is the deity of Christ, with the corollary demand that people decide either for or against Him. Paul articulates this in Rom. 10:9 when he says that the Jews must believe on Him as LORD.

"And the word became flesh and dwelled among us and we beheld his glory, the glory as of the only begotten of the father, full of grace and truth."



SCROLL

A Publication Of The **Capital Bible Seminary**

Volume 6, Number 5

April/May 1979

A Road Map for the Christian Life: How to Discern the Direction of God for My Life

(Part two of a two-part article)

Lon N. Solomon, Th.M.

Assistant Professor of Old Testament Literature and Exegesis



Lon Solomon

In the first part of this article, I directed our attention to the matter of how to decide God's direction in the everyday affairs of life. In that installment, I pointed out four guidelines that should be considered in the process of trying to decide what God would have you do in any given situation of life. They were: 1) consult the Word of God for specific teaching on the issue in question; 2) go to the Lord in prayer and trust the Holy Spirit for supernatural wisdom and guidance; 3) keep your eyes on the circumstances that God brings your way -- they are often a good barometer of God's plan; and 4) seek the counsel of godly people whose spiritual maturity and discernment you respect. It is from this point that I move on to a fifth and final suggestion in this regard.

Fifthly, I would like to suggest what may be the most revolutionary principle of all for most Christians: use the reasoning ability God has given us. In Romans 12:1-2, the Scripture makes it clear that our minds -- our very thought processes -- can be programmed. They can be transformed to think according to biblical patterns and not

sinful ones. They can be "renewed" by saturating them with the Word of God. Most of us who have been Christians for any length of time, *and* have been feeding on the Bible regularly, have experienced this supernatural change in the way we evaluate life, in the way we evaluate ourselves, even in our very desires and convictions. God did not give us our minds for no purpose, even though many approaches to the Christian life seem to function on this assumption. God wants mature, adult Christians who can, based on biblical truth, reason through the circumstances of life and come up with evaluations and decisions that mirror God's own. One word of balance should be added here, however. This approach is somewhat dangerous, especially for young believers, and the risk exists of misevaluating and reaching an erroneous conclusion. Therefore, I suggest that after using our "renewed mind" to reason through and decide on a course of action (based on the four guidelines above mentioned), it is a good practice to leave a week or two, if possible, for God to point out any flaws in our logic. Commit the decision you have tentatively reached to God, ask Him to show you any errors you may have made, and if none surface in a reasonable amount of time, then assume your original deduction was correct and follow through on it.

One last issue to which I would like to address myself is that of the "peace of God" or "having peace." The biblical justification for using this in deciding the direction of God is usually found in either Phil. 4:7 or Col. 3:15 or both. It is my considered opinion that the context of both of these verses prohibits their being taken as verses commenting on the guidance of God. In the case of Phil. 4:7, the critical word is the word "and" that begins the verse. It means that Phil. 4:7 is inseparably tied to verse 6, and is the result of it. Verse 6 tells the believer to commit all his anxieties to the Lord in prayer and transfer the burden of them to God. And the result of obediently doing this, verse 7 tells us, will be a peace, an absence of anxiety, worry or fear, that will guard our hearts and minds like a sentinel (*phroured*). It should be categorically stated here that

Continued on Page 3

LIGHT FROM THE LANGUAGES

God's Peace

Todd S. Beall, Th.M.

Registrar, Instructor of English Bible and Theology

In the last issue of the *Scroll*, the concept of "peace" was discussed with specific relation to the Hebrew term, *shalom*. As was noted in that article, the most frequent use of *shalom* is in the physical realm, though in certain Old Testament passages *shalom* transcends the physical to the spiritual (for example, Isa. 9:6; 53:5; and 54:10). In this article, the New Testament usage of the word "peace" will be examined, with a view to developing further the biblical concept of peace.

The Greek word for peace is *eirēnē*. It is used 91 times in the New Testament, being one of the 50 most frequent nouns in the New Testament. Its meanings may be classified into two general areas: external peace, and inner peace.

External peace There are four usages of *eirēnē* in the New Testament in which the term refers to external harmony or peace. The first usage, predominate in classical Greek, is to indicate an antithesis to war, or that condition which results from a cessation of war. This antithesis between war and peace may be seen in Christ's declaration to His disciples: "Think not that I am come to send peace on earth; I came not to send peace, but a sword" (Matt. 10:34; cf. Luke 14:32 and Acts 24:2 for other examples). A second meaning of *eirēnē* is closely related to this concept of external harmony or security: occasionally the word may mean "order," i.e., lack of confusion. An example of this may be found in 1 Cor. 14:33, where Paul is instructing concerning utilizing one's spiritual gift in an orderly fashion in the local church: "For God is not the author of confusion, but of peace." Another meaning for *eirēnē* found in the New Testament is "harmony with one another," i.e., harmony on a much more localized scale. This meaning is seen most clearly in Stephen's account of how Moses attempted to reconcile two Israelites who were fighting one another: "He would have set them at one [literally, at peace] again, saying, Sirs, ye are brethren; why do ye wrong one to another?" (Acts 7:26).

Finally, *eirēnē* may also refer to one's individual welfare, health, or prosperity. In this usage, as was seen in the last issue of the *Scroll*, it most closely approximates the Hebrew *shalom*, at the root of which is the concept of "well-being." Thus, when Jesus heals the woman who touched his garment, he states: "Daughter, thy faith hath made thee whole. Go in peace, and be whole of thy plague" (Mark 5:34).

Each of these four aspects of peace discussed above are important concepts in today's society. Many think that the key to happiness rests with the prospects of peace in the Middle East, or elsewhere in the world. Others believe that if only society were more ordered, then peace would result -- hence the famous "Law and Order" slogan of the Nixon era. Still others feel that if only man could have harmonious relations with his neighbor, that the world's problems would be solved. And finally, some believe that the key to happiness is in physical well-being -- whether it be physical health, or financial prosperity.

Inner peace None of these areas, however, provides the final answer to the problems of the world today. For, these aspects of peace treat only the external situation. The Bible, however, treats the inner man first, and then works outward to affect all of society. Hence, the majority of the references to "peace" in the New Testament refer to inner, not external, peace. And, as shall be seen, this peace is inseparably linked to salvation itself. Here, the biblical use of *eirēnē* is quite distinct from the secular concepts of peace. Three phrases in particular demonstrate the uniqueness of biblical peace: "the God of peace"; "peace with God"; and "peace of God."

The God of peace The first distinctive element in biblical peace is that it has God as its source. Modern conceptions of peace begin and rest with man, and are, therefore, as fragile and changeable as man himself; biblical peace, however, commences and continues with God, and thus is sure and immutable. Six times the phrase "the God of peace" appears in the New Testament (Rom. 15:33; 16:20; 2 Cor. 13:11; Phil. 4:9; 1 Thess. 5:23; and Heb. 13:20). In addition, Eph. 2:14, speaking of Christ, declares "He is our peace, who hath made both [Jew and Gentile] one, and hath broken down the middle wall of partition between us." Clearly, then, God is the source of our peace.

Peace with God While the phrase "the God of peace" reveals the source of peace, the second phrase, "peace with God," explains the substance of that peace. The fundamental peace relationship is not man to man, but rather, man to God. Paul states that "we have peace with God through our Lord Jesus Christ" as a result of

our salvation (Rom. 5:1). Before our salvation, we were all "at war" with God, being as Paul states, "by nature the children of wrath," at enmity against God (Eph. 2:3). But through the work of Christ on the cross, in which He died in our place for our sins, we are reconciled to God (Eph. 2:14-17). Hence, those who have trusted in Christ are no longer in a state of rebellion and war against God, but are rather reconciled to Him, and have a relationship of peace with God.

Peace of God The third phrase, "peace of God," stems from the second. It is only after we have peace with God by trusting in Christ that we may have the peace of God. This peace, which is mentioned in Phil. 4:7 and Col. 3:15, is the condition of the heart which results from knowing that the Christian is at peace with God, and is totally in His care. It is this peace which Christ gives to those who are His: "Peace I leave with you, my peace I give unto you; not as the world gives, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

What a tremendous blessing is this peace which we have! A world without Christ may possibly find temporary external peace - cessation of war, order, harmonious relations, and good health - but these things will not last forever. God's peace is permanent: its source is God Himself, and it begins with a restoration of man to a right relationship to God. Then, and *only* then, the peace of God becomes manifest in one's own life, and in one's relationship with others.

Thus, those who trust in Christ have a twofold blessing. The New Testament concept of inner peace, possible only through the reconciling work of Christ on the cross, is a reality in us today, despite outward circumstances. Yet one day, this inner peace will merge together with the Hebrew emphasis of *shalom*: for in the millennium, when Christ reigns over the earth, the inner reality of God's peace will become a glorious external truth for all to behold. Let us thank God for His wonderful peace which is ours today, and which shall endure forevermore.

Continued from Page 1

there is absolutely nothing in this context that is related to the guidance of God. This passage is not intended to give the believer any instruction on how to determine what God's direction is for his life. Rather, this passage is a promise of the incomprehensible peace and comfort that God will give any Christian who fully transfers his burdens to the Lord. Nothing is stated or implied here about the peace of God guiding us anywhere. In the case of Col.

3:15, the context again is the vital factor. The wider context, from 3:8 onward, deals with relations between fellow Christians, exhorting us to be kind and compassionate (vv. 12-13) and not malicious or revengeful (v. 8). The narrower context, including 3:14-15, grows out of this instruction to Christian brotherhood and applies specifically to unity and genuine love between fellow believers. It is in this context that the "peace of God" of 3:15 must be seen. It is peace between brethren that Paul speaks of here, not God's supernatural guidance. In fact, the Greek word translated by the KJV as "rule" (*brabeuō*) in v. 15 has as its connotation "to act as an umpire or referee" or "to arbitrate," a sense hard to understand in relation to God guiding the believer, but most appropriate in the context of keeping believers from coming to blows with one another. What Paul is saying, then, is that he wants that there be peace and harmony between us as Christians, not strife and envy. This is the "peace" that is to rule in our hearts: a love for one another that overshadows any differences that may arise between us and another believer. Again, the peace of God here is in no way connected with guidance or the discovery of God's direction for our life. So in both these passages, there is nothing even remotely connected to peace as a guiding factor, and from this I conclude that there is no Scriptural support for using "peace" as a major guiding factor in the Christian life, much less as the *exclusive* factor as so many do. God often does give a sense of assurance or confidence that we are in His will, but just as often it does not seem to be there when it comes time to make a decision. And the danger of depending so heavily upon it is that "peace" is much too feeling-oriented. It is much too easy to "invent" some peace if we want to do something and later to discover that we simply fooled ourselves. As Aesop said, "We can easily represent things as we want them to be." Admitting the shattering truth of Aesop's observation, I would advise extreme caution in using "peace" as a primary guiding factor in the Christian life.

In conclusion, there are five Scripturally-supportable guidelines that the believer should use to determine the will of God in any particular circumstance of life. They are: The Word of God, the Spirit of God, the circumstances of God, the advice of godly people, and the reasoning ability God has given us. A Christian who regularly resorts to these when faced with a decision, who saturates the whole process with prayer, and who acts when all these begin to line up, will seldom make an error in discerning the steps that God wants him to take in this life.



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SEMINARY NEWS AND EVENTS

1. "Evangelism with Regard to Lordship and Repentance" was the topic of a special series of lectures given at C.B.S. by Prof. Thomas R. Edgar during the week of March 27-30.
2. Rev. Herbert D. Arnold, Pastor of Metropolitan Bible Church in Ottawa, Canada, brought a series of lectures at C.B.S. during the week of April 17-20 on the topic "Pastoral Ministry."
3. The annual Seminary banquet was held on April 20. The speaker for the evening was Rev. Arnold, of Ottawa, Canada.
4. The Baccalaureate service for W.B.C./C.B.S. is scheduled for May 11 at 10:00 a.m. in the Grace Brethren Church of Lanham, Maryland. The speaker will be Rev. George O. A. Lowe, Pastor of the New Hope Baptist Church, in Brooks, Virginia. Rev. Lowe is a 1972 graduate of W.B.C.
5. Commencement for W.B.C./C.B.S. is planned for May 12 at 10:00 a.m. on the campus of the schools. This year's speaker is Mr. Jack Wyrzten, founder of Word of Life Fellowship, International, in Schroom Lake, New York.

PRAISE

C.B.S. BUILDING DEDICATED



Dr. Heater welcoming the 400 guests at the dedication.



Dr. MacCorkle speaking in front of the building.

from the Dean's Desk



Homer Heater, Jr., Ph.D.

Saturday, April 21st, marked a significant milestone in the history of C.B.S. Our beautiful new Seminary building was dedicated. God gave us a bright, clear day and an excellent attendance for the service. Dr. MacCorkle challenged us from 2 Timothy to keep preaching and living the Word.

The Seminary building contains 15,000 square feet of space on three floors. It has been designed specifically for Seminary use and, therefore, will meet all the needs of the Seminary for some time to come.

C.B.S. is becoming better known with each passing year. More and more Bible colleges are becoming aware of Capital's unique appeal to a Bible preparation. For this we praise God and trust Him to continue to use the Seminary to prepare men and women for His service.



SCROLL

A Publication Of The Capital Bible Seminary

Volume 6, Number 6

June/July 1979

THE CHURCH AND THE SEMINARY

A Plea For Understanding Cooperation

(Part one of a two-part article)

by Homer Heater, Jr., Ph.D.

Introduction. Tension has existed between the formal training institutions and the churches from the beginning. The churches lament a sterile, academic and non-practical approach by the seminaries. The curriculum is deemed to be geared toward the intellectual and not to the pragmatic side of a man. Seminary leaders are criticized for not being more involved in evangelism. Seminaries are often looked on with suspicion because of a history marked by apostasy. One often hears today that the churches should train their own people and not send them off to a school. Seminaries are referred to as "para-church" organizations.

On the other hand, seminaries are unhappy at the lack of in-depth biblical study in churches and a tendency toward obscurantism cloaked with emotional fervor. Thus, there tends to be an uneasy acceptance of one another, but not, I believe, a genuine utilization of one another.

I have ministered on both sides of the fence. I pastored a small church for seven years and have served as interim pastor of several churches. For the past ten years I have served on the faculty of C.B.S. and have been Dean of the Seminary for six of those years. I would like to offer a few suggestions and a plea for mutual understanding, but above all for cooperation between the church and the seminary. In order to do so, we must first of all, provide a definition of terms.

The Church. It is essential that we recognize that the church is, above all, universal in its scope. While there are a few groups who believe the concept of church is limited to the *local* church, most Christians believe that the church is the "holy, catholic" or universal church. Paul chides the Corinthians and warns them of the consequence of



Homer Heater, Jr., Ph.D.

"not discerning the Lord's body" (1 Cor. 11:29) which means that they did not understand the unique relationship sustained by all believers. If this is true -- all believers are members of the universal church -- then we are all part of *the* church, no matter what our ministry may be.

It is equally true that the universal church manifests itself in the various local editions known as local churches. The purpose of the local church is to evangelize and edify. God is thereby glorified. The church is dynamic and, as such, will undergo constant change in carrying out that two-fold mandate, but carry it out she must.

The Seminary. As the church fulfills her mandate, she sees the need of more concentrated and advanced training, particularly for leadership. When people become candidates for such training, believing they are called of God into full-time service, they usually go to seminary or a comparable institution for their training.

Is the seminary a legitimate institution? I find many people, including seminarians, uneasy with what is often referred to as a "para-church," that is, "extra-church" organization. If the seminary needs justification, it may be found in Acts 20 where Paul spent two years in the school of one Tyrannus disputing daily. The result was that all of those in the Roman province of Asia heard the word of the Lord Jesus, both Jews and Greeks.

Continued on Page 3

LIGHT FROM THE LANGUAGES

THE GATES OF HELL

Rev. A. W. Jackson, M.Div., Lecturer in Practical Theology

It is evident from Scripture that the Church is a definite part of the plan and purpose of God and that Christ was to be its Founder and Head. It is apparent, too, that it is a complete and new revelation, for Christ appears to state it thus in His conversation with His own and especially with Peter at Caesarea-Philippi as recorded in Matthew 16:13-20. After Peter's confession of Christ (v. 16) and Christ's words of blessedness to Peter (v. 17), a second revelation is given (as McNeile puts it: "The Father hath revealed to thee one truth, and I also tell you another"),¹ a revelation of the Church (v. 18). Too much need not be made of the differences in meanings of *petros* and *petra*; the emphasis appears to be upon the Church. It is the figure of a building, and He uses the word *ekklēsia* which in the New Testament usually refers to a local congregation, but sometimes is used in a more general sense. Peter later makes reference to this building in 1 Peter 2:5.

The New Testament Church is not to be found in the Old Testament, nor is it the Kingdom of God or of Heaven, nor is it any theory of the evolution of institutions. It is the Body of Christ (Eph. 1:23; Col. 1:18), oftentimes called the Bride of Christ, Building, Branches and Sheep. W. H. H. Marsh, in *The New Testament Church*, writes:

... Neither is the body of Christ ever to be merged into the kingdom in any such sense as to lose its identity. It is to be the body of Christ forever (Eph. 1:23; Col. 1:18). It will be eternally the Bride, the Lamb's wife (Rev. 21:9). Its constituency will be everlastingly known, and will be distinguished from the Angelic host as ransomed and blood washed (Rev. 1:5, 6; 5:19-30).

It will be forever the reward of the redeemer's travail for souls (Isa. 53:10, 11). He will contemplate it with delight, because He will see the triumph of His grace (Rom. 8:29; 2 Cor. 3:18). The Kingdom will

be for its sake because the eternal redemption of the body of Christ was the purpose of Christ's mediatorial dominion (Rev. 12:10). Hence it is provided that the Redeemer and the redeemed should be glorified together (Rom. 8:17). They shall reign with Him (Rev. 20:6) over all.²

The Church, like the believer in Christ, is a new creation, for in a corporate way it is a new creation like each of its members. The whole is the sum total of its parts. Anders Nygren, in *Christ and His Church*, points out that, "The body of Christ is Christ Himself; the Church is Christ as He is present among and meets us upon earth after His resurrection."³

The actual theological import of verse 20 as well as that of the revelation given of the Church is the fact of the Church's victory. There are those who feel and so teach that the victory in mind is the victory of the Church over the powers of darkness. *Hades*, to these, must mean "hell," the abode of the devil whose one object is to destroy the Church. They teach that Satan and his legions shall not prevail.

However, we feel that "hell" here is *Hades*, which finds its equivalent in the Hebrew *Sheol*. *Hades* is not *Gehenna*, and it means literally "the place of departed spirits." It is the House of the dead, and McNeile states that, "In the O. T. the 'gates of Hades (Sheol)' never bears any other meaning (Is. 38:10; Wisd. 16:13; 3 Macc. 5:51; cf. Ps. Sol. 16:2); so 'the bars of Sheol' (Job 17:16, not LXX). It is synon. with 'gates of death' (Ps. 9:14 [13], 106 [107]:18, Job 38:17) . . . And that is probably the Lord's meaning."⁴

Actually, it is not the picture of *Hades* (Satan and his legions) attacking Christ's Church with the view to Her destruction and defeat. This is the assurance of the victory of the resurrection. *Hades* will not and cannot prevent His people from rising again. The very token and pledge of this is seen a few verses along (v. 21), and this coupled with Revelation 1:18 constitutes the blessed hope of the believer. This one, Christ, the resurrected Christ, holds the keys of death and *hades*, and we live in the light of the sure and certain hope of the resurrection. Regarding this great truth Robertson states:

The *ekklēsia* which consists of those confessing Christ as Peter has just done will not cease. The gates of Hades or bars of Sheol will not close down on it. Christ will rise and will keep His Church alive.⁵

We in no way set aside the fact that Satan and the powers of darkness fervently desire to destroy Christ and His Church. This is evident in Satan's personal attack

upon Christ in the wilderness, and it is evident all through the history of the Church. We can thank God for the confidence of victory already decided. This institution, the Church, is the only institution in the world whose victory is already won. Christ has promised to build His Church, and we can expect this to be fully accomplished in His own way and time. However, we do not feel that this is the teaching in the second part of verse 18.

In his commentary on Matthew, H. A. W. Meyer makes reference to the Gates of *Hades* to the effect that the idea of attack one upon the other is not in mind, but that the one, the Gates of *Hades*, will not prevent the other, the Church, from rising in the resurrection.

He holds the idea that what Christ is teaching in verse 18 is the truth that at the appointed time and in God's way the bars of *Hades* will not hold the Church down, but will be burst asunder and she will come forth in resurrection power.⁶

It is of interest to note that in the passage which immediately follows the two great revelations (16:21-23), we have the recognition of the need of a third revelation. Bear in mind that God gave to Peter the revelation concerning the person of Christ, and Christ gave to Peter and to the others the revelation of the Church, but now it was necessary to learn, and in a drastic way, the great revelation of the *cross*.

Standing between the revealed truths of the Christ and the great victory of His Church is the stark reality of the *cross*. Whatever Peter knew about the Messiah and the great future victory of the Church, it is apparent that he knew nothing of the cross. However, this is an absolute necessity in the path to final victory and Peter is severely rebuked for attempting to stand in the way. Jesus had to face Peter directly and state:

"Out of my sight, Satan! You are a stumbling block to me; you do not have in mind the things of God, but the things of men." (N. I. V.)

There are many wonderful conclusions that one may draw from this passage (Matt. 16:13-23), but the greatest, in our estimation, is the fact of the resurrection. This was totally foreign and unacceptable to the ears of the pagan philosophers of the day. They were willing to acknowledge the possibility of the immortality of the soul, but the resurrection of the body was absurd and caused a split among those of the Areopagus and has ever since among others to whom this great truth is preached.

"And I tell you, you are Peter, and on this rock I will build my church, and the powers of **death** shall not prevail against it."

References:

1. McNeile, A. H., *The Gospel According to St. Matthew*, p. 240.
2. Marsh, W. H. H., *The New Testament Church*.
3. Nygren, Anders, *Christ and His Church*, p. 10.
4. McNeile, A. H., *The Gospel According to St. Matthew*, p. 242.
5. Robertson, A. T., *Word Pictures in the New Testament*, Vol. 1, p. 133.
6. Meyer's *Commentary on the New Testament, The Gospel of Matthew*, pp. 297-298.

Continued from Page 1

That this situation was closely linked with the local church is surely without question, but that it was different from the local church is evidenced by the following considerations.

1. The first fact is the place of the institution. This was a school. Granted that *all* the disciples were separated from the synagogue and brought to the school, it was still a school. The connotations of a place of *study* were surely not missed by those who attended.

2. The second notable fact is that Paul was disputing *daily*. The first church also met daily (Acts 2:46), but there is no evidence that this continued nor that it was *all* day. Here, however, the daily teaching continued for two years and surely encompassed primarily those who were going beyond the normal level of biblical studies.

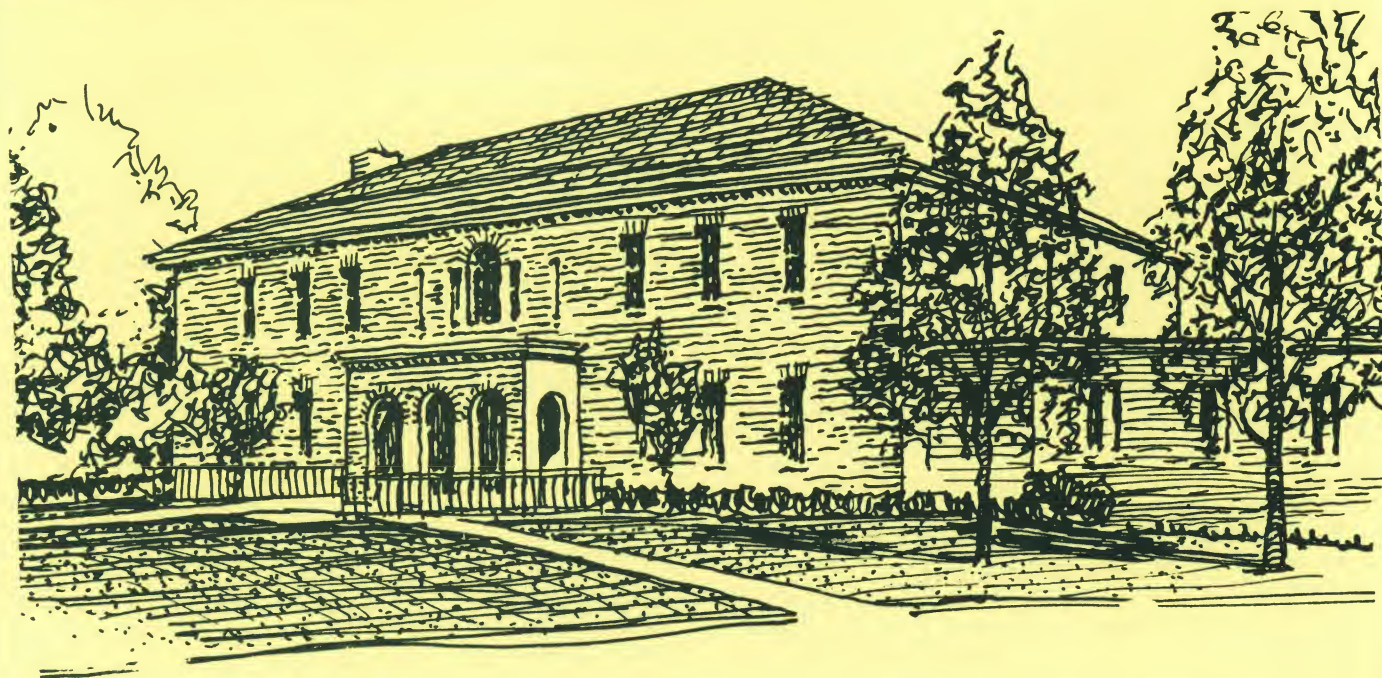
3. The third thing we see is that Paul was disputing. This English word might lead us to conclude that Paul was confronting unbelievers on a daily basis, until we see the same word in Acts 20:11 where it clearly pertains to believers (resulting in one going to sleep).

4. Finally, there was an effect caused by this ministry: the gospel went to the entire Roman province of Asia.

I maintain that there is a sense in which this was the first seminary. It was much more integrally related to the local church than are our seminaries, but it was a unique institution nonetheless. It would surely not have been considered "para-church" by any canon, and insofar as it is vitally involved in local church ministry, neither should a modern seminary be so designated.

I am convinced, therefore, that the seminary is not only a legitimate institution but an essential one. Furthermore, the seminary and the church need to take a new look at one another to determine the best way of being mutually supportive.

To be continued



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SEMINARY NEWS AND EVENTS



CLASS OF 1979

Front row, left to right: *Ken Mahan, George Lynn, Jim Myles, Dan Swartz*
Second row: *Steve Austin, Bruce Murray, Bruce Busch, Jeff Watson, Ed Regensburg*
Third row: *Glen Herr, Doug Smith, Marshall Hawkins*

PRAYER CORNER

1. During the summer months, most Seminary students find it necessary to find places of temporary employment and to work as much as possible in order to secure funds to make their education possible. Many of these students are on a rather rigorous summer schedule. They will appreciate your prayers throughout the summer.
2. Pray for the varied ministries of the faculty throughout the summer. Some are travelling abroad this summer, and all are active in ministering the Word in Bible Conferences and in various churches, both in the local area and further afield.
3. Continue to pray for the recent graduates of the Seminary, that God will lead each of them to a fruitful place of service for Christ.

from the Dean's Desk



Homer Heater, Jr., Ph.D.

The faculty of Capital Bible Seminary is not only committed to the concept of the local church, it is vitally involved in ministry in the local church. Each of our seven faculty is integrally related to a local church and is extensively ministering in local churches.

Dr. Mulholland is an elder at Barcroft Bible Church in Arlington, Virginia. Dr. Edgar ministers in various local churches on a weekly basis. Dr. Taylor is interim pastor at Lighthouse Baptist Church in Alexandria, Virginia. Mr. Solomon leads the College and Career group at Riverdale Baptist Church in Largo, Maryland. Mr. Beall is an elder at Forcey Memorial Church in Silver Spring, Maryland and active in jail ministry. Rev. Jackson is an associate minister at First Baptist of New Carrollton in Lanham, Maryland and I am presently ministering each Sunday at Cherrydale Baptist Church in Arlington, Virginia.

We desire your prayers as we train leaders for the local church and as we minister in it.



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Volume 7, Number 1

Fall 1979

THE CHURCH AND THE SEMINARY

A Plea For Understanding Cooperation

(Part two of a two-part article)
by Homer Heater, Jr., Ph.D., Dean

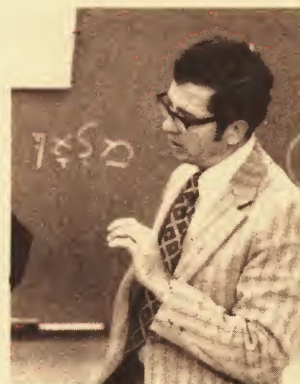
In the last issue we explored the question of the legitimacy of a seminary and the functions of the seminary in contrast to those of the church. In this part, we want to determine the purposes of the church and the seminary and to discuss ways in which they can be mutually beneficial.

The Purpose of the Church. Can we say that the church is primarily but not exclusively pragmatic in its ministry? By pragmatic, I mean that the church ministers at the point of the most basic need. Lost people are being confronted with the gospel in its most basic form. New Christians are being taught the basic aspects of the Christian life. While the church must be prepared to minister on a more sophisticated level than this, we would all agree that much of the church's ministry is at the basic point of contact with the needs of people.

The purpose of the church is set forth in scriptural precept and example as two-fold. The first part of that ministry must be evangelism. Whether we speak of a local outreach or a foreign one, the church must not only be doing evangelism but training in it. Furthermore, a truly viable church will be sending her young people into God's work around the world.

The second part of the church's purpose is edification. This includes instruction of new Christians in basic Christian life truth, instruction concerning the Christian home, and counseling from the Scriptures to assist the Christian in dealing with personal problems.

The Purpose of the Seminary. The seminary, on the other hand, is taking people who have come through the basics of Christian life teaching and evangelism and are prepared to go into advanced instruction as part of their preparation for the ministry.



Homer Heater, Jr.

The seminary curriculum is designed to provide (1) biblical content on an advanced level, (2) the systematics of that content (theology), (3) the biblical languages to assist in the understanding of that content, (4) methods of exegesis and exposition (the ability to interpret and explain the Scriptures), and (5) practical aspects of the professional ministry.

Effective communication in these areas requires specialized instruction which the local church is seldom prepared to give -- hence, seminaries. Yet, the seminary is simply not able to provide many of the practical aspects of the Christian life and ministry which the church does provide.

A Plea for Understanding Cooperation. Paul's exhortation to the Corinthians was to recognize the various gifts of members of the body and the mutual dependence of believers as those gifts were exercised. I am making the same plea for the church and the seminary. I perceive the seminary to be the place of formal, academic approach to the ministry. The instructors are gifted by God and trained in areas of exegesis, theology, and languages. The church continues to need materials developed in all of these areas as well as in ethics and apologetics. The pastor's time is consumed in

Continued on Page 3

LIGHT FROM THE LANGUAGES

“SEPARATION” IN I CORINTHIANS 7

by Thomas R. Edgar, Th.D.
Professor of New Testament Literature and Exegesis

The Apostle Paul states,

And unto the married I command, *yet not I*, but the Lord, Let not the wife depart from *her* husband: But and if she depart, let her remain unmarried, or be reconciled to *her* husband and let not the husband put away *his* wife. (1 Cor. 7:10, 11 AV)

The word translated “depart” is the Greek word *chōrizō*, which in its passive form, as here, means “separate,” “be separated” (of divorce), or “go away” (Arndt and Gingrich, *Lexicon*, p. 898). Morris explains these verses: “The separated wife must then remain as she is, or else be reconciled to her husband” (*The First Epistle of Paul to the Corinthians: An Introduction and Commentary*, p. 109). Although “divorce” is a common meaning for *chōrizō*, the idea of separation and the context have caused some to interpret these verses as a reference to something equivalent to modern “legal separation” rather than divorce. Redpath, for example, actually states that 1 Cor. 7:11 does not refer to divorce (Alan Redpath, *Royal Route to Heaven*, p. 87). Such interpretation regards the passage as allowing “separation” but absolutely precluding divorce. Is this a valid interpretation? Does the verb *chōrizō* refer to “separation” in 1 Cor. 7:10, 11, or does it refer to divorce? Is the wife in question merely separated from her husband, or has she divorced him? The same verb and the same problem are also involved in 1 Cor. 7:15. Our conclusions will apply to this verse as well.

Chōrizō means divorce. A study of *chōrizō* reveals that the literal meaning is to separate, withdraw, or go away. When applied to the marriage relationship it is commonly used to mean divorce. This was true during the period of

classical Greek as well as later (Liddell and Scott, *Greek-English Lexicon*, p. 2016). In everyday Greek during New Testament times, “the word has almost become a technical term in connection with divorce” (Moulton and Milligan, *Vocabulary of the Greek Testament*, p. 696). This term occurs, in relation to marriage, five times in the New Testament. Three of these are in the passage under discussion (1 Cor. 7:10, 11, 15). The only other uses concerning marriage are clearly referring to divorce (Matt. 19:6, and Mark 10:9). The normal meaning for *chōrizō* in a context concerning marriage is *divorce*. Therefore, this meaning is the preferred meaning for 1 Cor. 7:10, 11, 15 if it will fit the context and there are no decisive factors against it.

The context indicates divorce. Not only is divorce the preferred meaning of *chōrizō*, but the context precludes the idea of separation and demands the meaning of divorce. This would be true even if legal separation were a common meaning for *chōrizō*. Several points should be noted in the passage. (1) Paul states that “the Lord” spoke regarding the issue in question. Christ did speak in Matt. 5:31, 32 and 19:1-10 regarding divorce and remarriage, but nowhere in Scripture is there any indication that He spoke of “separation.” Since Matt. 19:6 uses the same verb (*chōrizō*), it seems definite that Paul refers to such statements. (2) The woman, once she departs, is described as unmarried (*agamos*). This is specifically indicated in verse eight where the *agamos* is classified in the same group as widows and has the option to marry according to verse nine. (3) Paul states “let her remain unmarried.” This statement indicates that she is in contrast to one who is married. Since he instructs the woman not to marry, it is clear that this option is otherwise open to her. If she needs to be told not to marry, then she apparently considers herself free to do so. Paul’s denial of this option to the woman indicates that remarriage is a possibility, and therefore the situation is not mere separation but divorce. (4) The statement “let not the woman depart” describes the issue from the woman’s perspective. This parallels the statement “let not the husband put away his wife,” which is describing the same issue from the man’s perspective. The two statements refer to the same situation. The statement regarding the man uses the express term for divorce (*aphiēmi*), indicating that the issue is divorce in both cases. Why tell the woman to avoid legal separation, but say nothing of this to the man? Why tell the man in the same context to avoid divorce, yet say nothing of it to the woman? (5) Paul’s statements in verses 1-5 preclude the idea of a marriage with the status of “legal separation.” The physical relationship involved in marriage is to be main-

tained in order to "avoid fornication" (v. 2). The spouse is not to be defrauded of his or her physical rights (vv. 3-5). A legal separation is directly contrary to these verses.

Conclusion. There is no doubt that *chōrizō* ("separate") in 1 Cor. 7:10, 11 refers to divorce and not to "legal separation." The meaning of the word and the context rule out such an interpretation. Since the concept of legal separation is not taught elsewhere, and passages such as 1 Cor. 7:1-5 are against such an idea, it is not to be expected in this passage. The same conclusion applies to verse fifteen where the unbeliever departs. The issue is permanent departure, that is, divorce.

1 Corinthians 7:10, 11 says, in effect, "The wife should not divorce her husband. But, if she does divorce him, she is to remain unmarried, or be reconciled to her husband. The husband should not divorce his wife." This is the general rule for marriage. This verse is not discussing the exceptions of Matthew chapter 19 or those listed in this seventh chapter of 1 Corinthians. This general rule does not permit "legal separation" as a lesser evil than divorce. Paul is not advocating, promoting, or even allowing "separation" in contrast to divorce. Although in some societies "separation" may be differentiated from divorce for legal reasons, biblically, "separation" is equivalent to divorce. There is no lesser evil of legal separation which is more acceptable than divorce. 1 Corinthians 7:10, 11, 15 speak of divorce.

Continued from Page 1

the church on an entirely different level, even though, hopefully, he is doing original work in the exegesis of the Scriptures. Let us recognize the function of the seminary in this vital area.

The seminary is, of course, involved in practical areas including at least a minimum of discipleship, but her strength lies in the more theoretical areas of study.

The church, on the other hand, is best prepared to provide the "down-to-earth" training of men. Capital Bible Seminary tries to utilize the local church as much as possible in the training of Christian leaders through weekly Christian service and a ten-week pastoral internship during which the seminarian is in full-time relationship with a local church.

Many pastors assume an excellent role with the seminarian who comes *from* their churches or who comes *to* them. The more interest a pastor takes in a seminarian in terms of training and encouragement, the more effective will be that man's preparation for God's ministry.

Finally, the financial area needs to be discussed. I have found that the financial struggle of seminarians can have a debilitating effect on their preparation for the ministry. Some churches get behind their students, but an enlarged vision of what can be accomplished by helping a person through seminary will result in greater financial support.

As a corollary, the faculty of the seminary must become involved in the local church as much as time will permit. This will encourage that nexus between the two which we are promoting. We should stop speaking of church and para-church organizations as though there were an uneasy competition. All believers are part of the church, both local and universal. The local church and the seminary need one another. Let us do our best to promote an understanding cooperation.



The new home of C.B.S.



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SEMINARY NEWS AND EVENTS

1. Registration for the Fall Quarter was held on August 31, 1979. Almost 100 students will be studying at Capital this fall, including a record number of new students, 43.
2. Fall Quarter classes began on September 4, 1979. These were the first classes to be held in the beautiful new Seminary facility.
3. The second annual Seminary retreat was held at Camp Wabanna near Annapolis, Maryland on September 7 & 8, 1979. More than 80 students and wives enjoyed a combined program of orientation, spiritual renewal, and recreation to begin the new school year.
4. An emphasis on spiritual life will be presented in chapel during the week of October 16-19, 1979. Dr. B. Sam Hart, President of The Grand Old Gospel Fellowship, will be the speaker.

PRAYER CORNER

1. Please pray for the students at the Seminary, especially for the adjustments necessary for the new students. Many are still seeking part-time jobs, and have pressing financial needs. Pray that all the students will diligently apply themselves to their courses, that they might profit greatly from their studies at Capital.
2. Please pray for the financial needs of W.B.C. and C.B.S. The budget for the 1979-80 school year requires \$300,000 in current fund giving. In addition we need \$189,000 to complete the payment on our new C.B.S. Building. Your prayers and special gifts will be greatly appreciated.

from the Dean's Desk



Dean Heater

The current economic crisis, created by massive deficit spending by the federal, state and local governments, inevitably brings pressure to bear on the Lord's work. Schools are usually the first and hardest hit in such a financial crunch.

We praise God for His abundant provision at W.B.C./C.B.S. Through careful spending and some cuts in expenditures, we finished the year in the black. This has happened even as we were building the new half-million dollar Seminary building for which over \$300,000 has been donated.

We realize that many Christians are giving sacrificially. These have caught the vision of training young people to make an impact on the world for Jesus Christ.

Praise God with us for His abundant provision and pray with us concerning your part in this vital ministry in the future.